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BOOK NOTICES

Progressive Religious Thought in America.

By John Wright Buckham. Boston: Houghton Mifflin, 1919. Pp. ix+352. \$2.25.

Professor Buckham of the Pacific School of Religion is admirably qualified by training and temper to appraise the movement of progressive religious thought in America as it has been represented in the churches perpetuating the spirit of the Pilgrim Fathers. He has chosen the tercentenary of the settlement of Plymouth appropriately for the publication of his study. Horace Bushnell and the Liberators are first considered. The estimate of Bushnell is discriminating. Then follows a careful study of the work of Theodore T. Munger and George A. Gordon. The latter is estimated very highly by the author as a theologian; the justification of his judgment can be given only by time. Two chapters on two distinguished professors of Andover Seminary, William J. Tucker and Egbert C. Smyth follow. They are excellent. The chapter devoted to the work of Washington Gladden is related closely to the one on the work of Dr. Tucker. A study of the work of Newman Smyth follows. The book concludes with a discerning essay of "The Future of Theology in America." Dr. Buckham displays his characteristic interest in the mystical aspect of religion and theology. We are left with a new confidence in the vitality and worth of theology and in the spirit of fearless search for truth in the realm of Christian experience.

Public Opinion and Theology. By Francis

John McConnell. New York: Abingdon Press, 1920. Pp. 259. \$1.50.

These are the Earl Lectures delivered at the Pacific School of Religion in 1920. Bishop McConnell takes up the important question of the bearing of popular will upon theology in a day when we seem to have lodged all authority of a binding sort in democratic opinion. After an interesting introductory chapter he shows in six chapters what real gains accrue to theology from public opinion in reference to God, man, the Kingdom of God, salvation, and the Christian life. He keeps far from the technical language of the schools and the terms used above are not the captions of his interesting chapters. Salvation is discussed in a chapter entitled "Provision for Rescue," a much more attractive heading. The second part of the book considers some of the steadying factors in the present situation, the last two of which are the modern views of Jesus and the Christ-

like God. This is a fresh theme, strongly handled. Bishop McConnell says that the influence of the congregation itself upon preaching never has been adequately expounded. This is perfectly true. Nor has the whole popular spirit in its influence upon theology been expounded elsewhere, so far as we know, with such insight and logical setting forth as in these lectures.

What Is the Kingdom of Heaven? By A.

Clutton-Brock. New York: Scribner, 1920. Pp. 152.

This study of the ideal of the Kingdom of Heaven as it was defined by Jesus and has been supremely neglected—so the author thinks—by the Christian people, is entirely unconventional in method. There are five chapters. The first sets forth the failure of faith in the modern man and insists that Christ's doctrine of the Kingdom of Heaven furnishes a belief that will not fail. Here is an illustration of the quite fearless method of the writer:

"It is vain to say that the war was all the fault of the Germans. If they are a criminal nation, they are a part of our European society; and a society cannot wash its hands of its criminals; they are the failures of the society in which they exist. The Germans have acted upon theories which our whole society produced, and in which, before the war, it took a pride. They have believed that the struggle for life is the whole of life, and so has our whole society. We have all talked nonsense, and they have practised it; that is the difference between us. The Criminal is always he who practises the nonsense talked by the respectable."

The second chapter sets forth the doctrine of the Kingdom as Christ taught it. The third with keen insight defines the logic of the Kingdom. The fourth chapter shows the relation of the Kingdom to politics; the fifth discusses its relation to the individual. The author speaks of the doctrine of the Kingdom as a dogma, which, he says, "ought to be the dogma of the church, and the main dogma for every individual member of it." He feels that "between the Athanasian creed and talk about the Blood of Jesus, the doctrine of the Kingdom has been almost lost." With an almost furious scorn for the failure of the church, as he conceives it, he calls all Christians to make the Kingdom of Heaven a reality in all the relations of the new world which must be created out of the ruins of civilization that remain from the Great War. It is a passionate and beautiful treatment of Jesus and his chief doctrine, bearing the mark of the artist and the prophet.

This book must be read slowly, reflected upon earnestly; it is a significant discussion of a supreme subject.

The Disease and Remedy of Sin. By W. Mackintosh Mackay. New York: Doran, 1920. Pp. xii+308. \$2.50.

The author is pastor of Sherbrooke Church, Glasgow. He has been trained in medicine and theology. He approaches the subject from the standpoint of a pastor, whose work has brought him into closest touch with men. He holds that religion is of the very substance of life. He examines the matter of spiritual health with the thoroughness of the physician to the body. He describes his book as "an essay in the psychology of sin and salvation from a medicinal standpoint." The first one hundred and fifteen pages have to do with the character of sin as disease. The remaining chapters deal with the remedies for sin. The chapter headings reveal the method of the preacher; such as these are inviting: "Prayer as a Medicine of the Soul"; "Remedia Crucis"; "The Divine Surgery of Pain"; "The Faith of Little Children—Preventive Spiritual Medicine." Preachers especially and all students of the phenomena of Christianity will find this a fresh, stimulating book. It will add a new accent to the usually dismal discussions of sin and salvation. We felt the joy that arises from new certainty that there is help for the soul in its sin and sickness and that getting well by God's help is about the finest experience in all life.

Childhood and Character. By Hugh Hartshorne. Boston: Pilgrim Press, 1920. Pp. viii+282. \$1.75.

Professor Hartshorne has written this book in order to introduce his readers "to the study of childhood religion at first hand." In the first chapter, which is of the greatest importance in laying the basis for the discussion, high ground is taken. Our interest in the religious character of childhood is grounded in our yearning for the coming of the new social order "whose motive is love, whose ideal is the brotherhood of man, and whose destiny is the commonwealth of God." There follow sixteen chapters in which the content of the religion of childhood and early youth is studied with sustained interest and excellent method. The two chapters on "Making over Human Nature" is especially valuable as indicating the change in point of view from the older conception of instantaneous conversion by the power of divine grace. Whether we have sufficient accounting for all the forces that enter into the determination of the religion of childhood in such a survey as this is open to question.

Take a recent biography as an example. *Christina Forsyth of Fingoland* by W. P. Livingstone describes the experience of a girl of fourteen that conforms to the older type of "conversion." Have we come to a new day when such experiences are to be the exception rather than the rule? Are both forms normal? The index shows no reference to Christ and the only consideration of Jesus that is extensive is two pages discussing the idea of Jesus in the mind of a five-year-old. There certainly is a larger place than this for Christ in the religion of childhood.

The Theology of the Epistles. By H. A. A. Kennedy. New York: Scribner, 1920. Pp. xii+267. \$1.35.

Professor Kennedy of New College, Edinburgh, makes in this volume a significant contribution to the "Studies in Theology Series," to which we have learned to look for serious and constructive work by scholars of distinction. There is a brief introductory section, devoted to the scope and method of the study. Then follows a survey of Paulinism, covering one hundred and forty-seven pages. This is succeeded by a study of those phases of early Christian thought in the main independent of Paulinism, to which fifty-seven pages are devoted. The concluding section is a treatment of the theology of the developing church as it appears in the epistles to Timothy and Titus, James, Jude, and II Peter, covering thirty-four pages. There is a useful bibliography and the indexing is thorough. The treatment of the theology of Paul is excellent. The author brings out the full meaning of the significant phrase "In Christ" fully and thereby reveals the inner and mystical heart of the great apostle. The study of the epistle to the Hebrews is clarifying. We venture to suggest that a most profitable course of reading for the winter on the part of alert-minded ministers might be made up of *The Theology of the Gospels* by James Moffatt, the volume now under notice, *Protestant Thought before Kant* by A. S. McGiffert, and *History of Christian Thought since Kant* by E. C. Moore. A course of study like this would bring new strength into the year's preaching and joy into the life of the preacher.

Man and the Universe. By Sir Oliver Lodge. New York: Doran, 1920. Pp. 294.

The visit of Sir Oliver Lodge to America coupled with the interest in spiritism warrants the issuing of *Science and Immortality*, as this book was originally named, under the title above by which it was originally known in England. There are four sections containing thirteen chapters. The first section is composed